**(33)** Deut. XXVIII, 69. These words refer to the chapter dealing with the sufferings of Israel.
**(34)** Ps. XCIV, 12.
**(35)** Deut. VIII, 5.
**(36)** Ibid. v. 7.
**(37)** Prov. VI, 23.

## Talmud - Mas. Berachoth 5b

and [nonetheless] buries his children,[1] all his sins are forgiven him. R. Johanan said to him: I grant you Torah and acts of charity, for it is written: By mercy and truth iniquity is expiated.[2] 'Mercy' is acts of charity, for it is said: He that followeth after righteousness and mercy findeth life, prosperity and honour.[3] 'Truth' is Torah, for it is said: Buy the truth and sell it not.[4] But how do you know [what you say about] the one who buries his children? — A certain Elder [thereupon] recited to him in the name of R. Simeon b. Yohai: It is concluded from the analogy in the use of the word 'iniquity'. Here it is written: By mercy and truth iniquity is expiated. And elsewhere it is written: And who recompenseth the iniquity of the fathers into the bosom of their children.[5]

R. Johanan says: Leprosy and [the lack of] children are not chastisements of love. But is leprosy not a chastisement of love? Is it not taught: If a man has one of these four symptoms of leprosy,[6] it is nothing else but an altar of atonement? — They are an altar of atonement, but they are not chastisements of love. If you like, I can say: This [teaching of the Baraitha] is ours [in Babylonia], and that [saying of R. Johanan] is theirs [in Palestine].[7] If you like, I can say: This [teaching of the Baraitha] refers to hidden [leprosy], that [saying of R. Johanan] refers to a case of visible [leprosy]. But is [the lack of] children not a chastisement of love? How is this to be understood? Shall I say that he had children and they died? Did not R. Johanan himself say: This is the bone of my tenth son?[8] — Rather [say then] that the former saying refers to one who never had children, the latter to one who had children and lost them.

R. Hiyya b. Abba fell ill and R. Johanan went in to visit him. He said to him: Are your sufferings welcome to you? He replied: Neither they nor their reward.[9] He said to him: Give me your hand. He gave him his hand and he[10] raised him.

R. Johanan once fell ill and R. Hanina went in to visit him. He said to him: Are your sufferings welcome to you? He replied: Neither they nor their reward. He said to him: Give me your hand. He gave him his hand and he raised him. Why could not R. Johanan raise himself?[11] — They replied: The prisoner cannot free himself from jail.[12]

R. Eleazar fell ill and R. Johanan went in to visit him. He noticed that he was lying in a dark room,[13] and he bared his arm and light radiated from it.[14] Thereupon he noticed that R. Eleazar was weeping, and he said to him: Why do you weep? Is it because you did not study enough Torah? Surely we learnt: The one who sacrifices much and the one who sacrifices little have the same merit, provided that the heart is directed to heaven.[15] Is it perhaps lack of sustenance? Not everybody has the privilege to enjoy two tables.[16] Is it perhaps because of [the lack of] children? This is the bone of my tenth son! — He replied to him: I am weeping on account of this beauty[17] that is going to rot in the earth. He said to him: On that account you surely have a reason to weep; and they both wept. In the meanwhile he said to him: Are your sufferings welcome to you? — He replied: Neither they nor their reward. He said to him: Give me your hand, and he gave him his hand and he raised him.

Once four hundred jars of wine belonging to R. Huna turned sour. Rab Judah, the brother of R. Sala the Pious, and the other scholars (some say: R. Adda b. Ahaba and the other scholars) went in to visit him and said to him: The master ought to examine his actions.[18] He said to them: Am I suspect in your eyes? They replied: Is the Holy One, blessed be He, suspect of punishing without justice? —